

مرغدة [A place abounding with herbage;] a meadow, or a garden; syn. روضة. (L.) See also مرذغة.

مرغاد part. n. of II. (L, K.) Milk [that has become commingled, one part with another, but] not yet completely thickened. (L.) [And in like manner, Anything that has become commingled, or confused, one part with another.] — † One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K.) — [For its other meanings, see the verb.]

رغس

1. رَغَسَهُ اللهُ, aor. ʿ, inf. n. رَغَسٌ, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, كَانَوا قَلِيلاً فَرَغَسَهُمُ اللهُ, They were few, and God multiplied and increased them: and in like manner one says of حَسَبٍ [or grounds of pretension to respect], &c. (S, TA.) And وَلَدَا اللهُ مَالاً, (El-Umawee, S, K,) and his offspring, (TA,) and blessed him therein; (El-Umawee, S, K;*) as also ارغسه مالا (K,) and وَلَدَا. (TA.)

4: see the last sentence above.

رَغْسٌ Increase: (S, K:) abundance: (TA:) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. خَيْرٌ. (S, K.) El-'Ajjáj says,

- * حَلِيْفَةٌ سَأَسَ بِغَيْرِ تَعَسٍ *
- * إِمَامٌ رَغْسٌ فِي نِصَابِ رَغْسٍ *

[app. meaning, A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin]: رِصَابٌ is syn. with رِصَالٌ. (S.) — Also A benefit, favour, boon, or blessing; syn. نِعْمَةٌ: (K:) or ampleness, or largeness, therein: (TA:) pl. أَرْغَاسٌ. (K.)

مُرَغْسٌ: see the next paragraph.

مُرَغْسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbád, Sgh, K;) as also with ش. (TA.) — A plentiful state of life; as also مُرَغْسٌ, (K,) in the saying هُمُ فِي مُرَغْسٍ مِنْ عَيْشِهِمْ [They are in a plentiful state of life]. (TA.)

مُرَغُوسٌ Blessed; prospered; fortunate: (K,* TA:) applied to a man, blessed, or prospered; (TA:) abounding in wealth or property; (K, TA;) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, هُوَ مُرَغُوسٌ النَّاصِيَةِ † He has a blessed, or fortunate, forelock. (TA.) — And with ʿ, applied to a woman, (Lih, K,) and to a ewe, or she-goat, (TA,) Prolific; having numerous offspring. (Lih, K, TA.)

رغف

1. رَغَفَ, (JK, O, Mgh,) aor. ʿ, (O, Mgh,) inf. n. رَغْفٌ, (JK, O, Mgh, K,) He collected together (JK, O, Mgh, K) clay, (JK, O, K,) or dough, (Mgh, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mgh) [and flat, but not thin, or not very thin], with his hand. (Mgh, O, K.) — رَغَفَ البَعِيرَ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds (بِزْرٍ), and flour, (JK, O, K,) and the like. (O, K.)

4. ارغف He looked sharply, or intently, or attentively; (JK, O, K;) إِيَّاهُ [at him, or it]; (TK;) said of a man and of a lion. (O.) — And He hastened, made haste, or sped, in going, journeying, or pace. (K.)

رَغِيْفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed رَقِيْقٌ; (Mgh;) [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure فَعِيْلٌ in the sense of the measure مَفْعُوْلٌ, (Mgh,) from رَغَفَ as expl. in the first sentence above: (JK, O, Mgh, K:) pl. [of pauc.] رَغَفَانٌ (S, O, Mgh, K) and [of mult.] رَغَفَانٌ (JK, S, MA, Mgh, Mgh, K) and رَغْفٌ (JK, S, O, Mgh) and رَغْفٌ and تَرَاغِيْفٌ; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbád. (O.)

تَرَاغِيْفٌ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

Quasi رغد

ارغلد: see Q. Q. 3 in art. رعد.

رغم

1. رَغِمَ الأَنْفَ, [and, as will be seen from what follows, رَغِمَ, and رَغِمَ, inf. n. رَغْمٌ and رَغْمٌ,] His nose clave to the رَغَامَ [i. e. earth, or dust]. (TA.) — [Hence,] رَغِمَ الأَنْفَ, aor. ʿ, inf. n. رَغِمٌ [&c. as above]; and رَغِمَ, aor. ʿ; [and رَغِمَ, aor. ʿ;] † He was, or became, abased, or humble, or submissive; as though his nose clave to the رَغَامَ by reason of abasement &c. (Mgh.) And رَغِمَ أنْفِي, (S, K,) and رَغِمَ, (El-Hejeree, K,) inf. n. رَغِمٌ and رَغِمٌ and رَغِمٌ, (S,) [and app. مَرغمة also, as seems to be indicated in the S and TA,] † My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA;) i. e. لِأَمْرِهِ [to his command]. (TA.)

And رَغِمَ أنْفَا and رَغِمَ أنْفَا † [Such a one is, or has been, abased, or humbled]. (TA.) — And رَغِمَ فلانٌ, (S, TA,) or رَغِمَ, aor. ʿ, inf. n. رَغِمٌ [&c. as above], (JK,) † Such a one was unable to obtain his right, or due; (JK, S, TA;) as also رَغِمَ أنْفَهُ: the part. n. is رَغِمٌ. (Har p. 369.) — رَغِمٌ as a trans. v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places. — [Hence,] رَغِمَتَهُ, (K,) inf. n. رَغِمٌ; (JK, TA;) and تَرغِمَتَهُ; (so in the JK; [perhaps a mistranscription for رَغِمَتَهُ;]) † I did a thing against his will: (JK, K, TA:) or, so as to anger him; and vexed him. (TA.) — [And † I made him to do a thing against his will; forced him to do a thing: for] الرَغْمُ is also syn. with القَسْرُ; (IAgr, K, TA;) in some copies of the K erroneously written القَسْرُ. (TA.) — And رَغِمَهُ and رَغِمَهُ, aor. ʿ, (K,) inf. n. رَغِمٌ (TA) [and app. رَغِمٌ and رَغِمٌ and مَرغمة, as seems to be indicated in the K], † He disliked it, disapproved it, or hated it. (K, TA.) You say, مَا أَرغِمُ مِنْهُ شَيْئاً † I dislike not, &c., of it, anything. (JK, TA.) And رَغِمَتِ السَّائِمَةُ المَرْعى † The pasturing beasts disliked, &c., the pasture. (TA.) — See also 2. — [And see رَغِمٌ, below.]

2: see 4, in three places. — رَغِمَهُ, (JK, M, K,) inf. n. تَرغِمٌ, (K,) also signifies He said to him رَغِمًا; (JK; [see رَغِمٌ, below;]) or رَغِمًا; so in the K; but in the M, رَغِمًا and رَغِمًا: (TA:) and رَغِمَهُ, inf. n. رَغِمٌ, [in like manner,] he said to him رَغِمًا: or he did with him that which made his nose to cleave to the earth, or dust, (مَا يَرغِمُ أنْفَهُ,) and that which abased him. (Ham p. 97.)

3. مَراغمة signifies † The breaking off from, or quitting, another in anger: (S, K, TA:) and the cutting off another from friendly, or loving, communion; cutting one, or ceasing to speak to him; or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] رَاغِمٌ signifies † He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh:) or he broke off from him, or quitted him, in anger: (Mgh:) and ارغم أهله † He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., لِيَراغِمُ رَبَّهُ إِنْ أَدْخَلَ أَبُوهُ النَّارَ, i. e. † He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, رَاغِمَ فلانٌ † Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K,* TA;) and went forth from them; (S, TA;) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — And فلانٌ لَا يَراغِمُ شَيْئاً † Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4. ارغمه [He cast it upon the رَغَامَ, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, ارغم اللقمة مِنْ فِيهِ He cast the morsel from his mouth upon the earth, or dust. (TA.) And it is said in a trad. of 'Aisheh, respecting the material for dyeing the hair, and the hands of women, وَأَرغِمِيه [Wipe thou it off